Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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SELECTIONS.

The English Monthly Repository uniformly contains an article entitled, "Critical Synopsis of the Monthly Repository." The number for October last, contained a "Synopsis of that for October 1825. As these articles are the acknowledged production of some *American* scholar, it has been an inquiry of some interest among us, who it may be. They are commonly attributed to an eminent young clergyman at the South,—a native of New-England. Those who are acquainted with the gentleman alluded to, will perceive internal evidence of his claim to the authorship, not only in the poetical translation which we shall presently quote, but in the following remarks from the Synopsis for October, in reference to an article in a former number of the Repository, on Bowring's Poems.

"While I was reading these papers, [says he,] to a lover of poetry, testimonies of delight and admiration would spontaneously burst forth from the depth of our souls."

The Repository for Oct. 1825, contains an article on Schiller's work, on the Migration of Nations. In the Synopsis of this article in the number for Oct. 1826, the author gives the following poetical translation from Schiller. We quote it all, (with the exception of four lines,) as it stands, with the principal part of the accompanying remarks.

"If the Editor of the Repository will submit to the incumbrance, I offer him the following translation of one of Schiller's most characteristic lyrical idyls. As it is occasionally abrupt and obscure, I will subjoin a commentary to connect the parts and fill up the chasms as far as I can understand the matter."

A GRAVE-YARD SKETCH.

(From Schiller.)

With deaden'd rays
O'er still sepulchral groves the moon delays;
Sighing, the Night Spirit sweeps the vaulted gloom—
The mist-clouds lower;
The stars just shower
Faint, mournful beams, as lamps within a tomb.
Like spectres, silent, hollow-visag'd, wan,
In solemn death-pomp, blackening on the sight,
Where the hearse leads, a train moves slowly on,
Wrapt in the mist-glooms of the funeral night.

Tottering on his crutch along,
Who, with agoniz'd and downcast eye,
With heart outpour'd in murmurs strong,
Bent sorely by his iron destiny,
Staggers behind the mute-borne bier?
Hark! did "Father burst upon his ear?
Did his boy speak? A shuddering fright
Is o'er his soul; with chilly sweat
His sorrow-wasted frame is wet,
His silver-hairs are rais'd upright.
Torn is his bosom's wound again!
Burns through his soul its hell of pain!
"*Father*," upon his brain *did* start,
"Son!" echoed back the father's heart,
Oh, Ice-cold, ice-cold, in his winding sheet,
Here he lies low,
With all thy dreams, so golden, and so sweet,
Golden and sweet, but to increase thy woe,
Here, ice-cold in his winding-sheet he lies,
Thy dear delight, thy Paradise!

Mild, as when rob'd with Elysian airs o'er him,
Flora's son slips from Aurora's embrace,
Breathing a heav'n of soft odours before him,
And drives thro' bright meadows his frolicsome race,
So thro' the fields thy lost darling went sporting—
His image shone back from the silver-white wave,
* * * * * *
* * * * * *

Boldly he sprang where his equals were thronging,
And mov'd like a roe on the hills in its prime,
Unmaster'd, his thoughts and his wishes went longing
And tow'ring to heav'n, like an eagle sublime.
Proud, as a charger curvetting and stamping,
And tossing his mane the storms fury to brave,
In royal defiance the foamy bit champing—
So fearless he trod before chieftain and slave.

Like a spring-day of gladness, his life swiftly hurried,
Sparkling, away, with an evening-star's glance,
* * * * * *
* * * * * *
Worlds of rich promise lay hid in his bosom,
Oh!—when he reaches his manhood's fair prime,
Rejoice, thou blest Father, rejoice in the blossom
Thy bud may put forth in its fulness of time.

No!—Hark! a sound that church-yard portal gave,
Its iron-hinges grate upon thine ears,
Opening a vista to yon vaulted grave,—
No, Father! give a loose to all thy tears.
Go, lov'd one, tread the path-way of the sun,
Perfect, exalt, enjoy thy deathless powers,
Quench now, at length thy pilgrim journey done,
Thy god-like thirst of bliss, amid Valhalla's bowers.

Look, rapturous thought! look there at Eden's door,
Hark! now the coffin drops within the ground
With dumb and sullen clang; while, rattling, pour
The updrawn grave-cords their complaining sound.
There, drunk with sorrow how we dash'd, and roll'd
Against each other—not a word we spoke;
Our eyes, our bitter murmurs cried, Hold, hold!
Our tears in warmer, faster streams outbroke.

With deaden'd rays
O'er still sepulchral groves the moon delays,
Sighing, the night-spirit sweeps the vaulted gloom,
The mist-clouds lower—
The stars just shower
Faint, mournful beams, like lamps within the tomb.
The coffin yields a dull and hollow din.
Oh for one glance, though worlds the price should pay!
The grave, when once, for ever closes in—
Dull, duller, rings that tumbling earth-heap's din,
The grave must ne'er give back its prey.

Commentary.

"The principal object of the poem is to represent the succession of mournful ideas, of bitter recollections, of half delirious, but immediately extinguished hopes, of imaginations, reflections, and even sensorial impressions; at one instant wild and delusive, and at another religious and sober, which throng through the soul of an aged father who is following the corps of a beloved son to the tomb.

The first twenty-four lines are a narrative description uttered directly in the person of the author.

Ver. 9. The poet must be supposed walking in this train, or at least joining them soon afterwards and mingling in their grief. (See vers. 67—70.)

16. The old man who is introduced staggering on his crutch in convulsive grief before the train, is supposed in this line to be for an instant roused from his reverie by the imaginary vibration on his ear of the word *Father*. The lines which follow, (16—30,) describe, first, his confused terror at the sound, and next, the agony he experiences when the view of the hearse before him corrects his mistake, and brings anew to his recollection the full truth and reality of his situation.

From vers. 25 to 64, either the poet or some other sympathetic spectator seems to be reading the thoughts and feelings of the father, and then describing them in a kind of apostrophe.

30—51. The old man, after this manner, is represented as dwelling on the remembrance of the boy he has lost. His thoughts kindle up more and more at retracing an image of so much life, fire, joy and beauty, until at length, (vers. 52,) his mind again runs away with itself, and begins to form pictures of future happiness which the youth is to experience on earth.

55. The visionary dreams, in which the father and the sympathiser were but now indulging, are suddenly dispelled again by the creaking of the church-yard gate. But religion here comes to their aid. They revel in hopes of the youth's immortality and bliss in Paradise. Yet even these consolations, which are supposed to occupy their minds while they are walking from the church-yard gate to the grave, receive immediately an awful shock by the occurrence of the funeaal sensible images so minutely described in vers. 64—67.

59—63. The poetry of the situation is very much heightened by describing the parties as subjected to the influence of ancient northern superstitions, respecting the happiness of the blest, in place of the more philosophical conceptions on that subject derived from comparatively modern Christianity.

67. Here the narrative description, directly in the person of the author, is resumed. He now, as I before intimated, suggests, that he forms himself a part of the sorrowing train.

78. This is descriptive of the sudden wish of the whole company, or perhaps of the father alone, to catch one glimpse more of the departed youth before he is separated from them for ever.

79—81. The poet in his own person, while the train are retreating, suggests the impossibility of gratifying them.

80. The false rhyme in which the word *din* is repeated is but an exact counterpart to the original. The variety of metres in the translation corresponds to that in the original."

DOCTRINAL.

[*From Dr Channing's Dedication Sermon.*]

"Trinitarians imagine, that there is one view of their system, peculiarly fitted to give peace and hope to the sinner, and consequently to promote gratitude and love. It is this. They say, it provides an *Infinite* substitute for the sinner, than which nothing can give greater relief to the burdened conscience. Jesus, being the second person of the Trinity, was able to make infinite satisfaction for sin; and what, they ask, in Unitarianism, can compare with this? I have time only for two brief replies. And first, this doctrine of an Infinite satisfaction, or, as it is improperly called, of an Infinite atonement, subverts, instead of building up, hope, because it argues infinite severity in the government which requires it. Did I believe, what Trinitarianism teaches, that not the least transgression, not even the first sin of the dawning mind of the child, could be remitted without an infinite expiation, I should feel myself living under a legislation unspeakably dreadful, under laws writen like Draco's in blood; and instead of thanking the sovereign for providing an infinite substitute, I should shudder at the attributes, which render this expedient necessary. It is commonly said, that an infinite atonement is needed to make due and deep impressions of the evil of sin. But he, who framed all souls and gave them their susceptibilities, ought not to be thought so wanting in goodness and wisdom, as to have constituted a universe, which demands so dreadful and degrading a method of enforcing obedience, as the penal sufferings of a God. This doctrine of an Infinite substitute, suffering the penalty of sin, to manifest God's wrath against sin, and thus to support his government, is I fear, so familiar to us all, that its monstrous character is overlooked. Let me then set it before you, in new terms, and by a new illustration; and if in so doing I may wound the feelings of some who hear me, I beg them to believe, that I do it with pain, and from no impulse but a desire to serve the cause of truth.—Suppose then, that a teacher should come among you, and should tell you, that the Creator, in order to pardon his own children, had erected a gallows in the centre of the universe, and had publicly executed upon it, in room of the offenders, an Infinite Being, the partaker of his own Supreme Divinity; suppose him to declare, that this execution was appointed, as a most conspicuous and terrible manifestation of God's justice and wrath, and of the infinite wo denounced by his law; and suppose him to add, that all beings in Heaven and earth are required to fix their eyes on this fearful sight, as the most powerful enforcement of obedience and virtue. Would you not tell him, that he calumniated his Maker? Would you not say to him, that this central gallows threw gloom over the universe; that the spirit of a government, whose very acts of pardon were written in such blood, was terror, not paternal love; and that the obedience, which needed to be upheld by this horrid spectacle, was nothing worth? Would you not say to him, that even you, in this infancy and imperfection of your being, were capable of being wrought upon by nobler motives, and of hating sin through more generous views; and that much more the angels, those pure flames of love, need not the gallows and an executed God, to confirm their loyalty? You would all so feel at such teaching as I have supposed; and yet how does this differ from the popular doctrine of atonement? According to this doctrine, we have an Infinite Being sentenced to suffer as a substitute the death of the cross, a punishment more ignominious and agonizing than the gallows, a punishment reserved for slaves and the vilest malefactors; and he suffers this punishment, that he may show forth the terrors of God's law, and strike a dread of sin through the universe.—I am indeed aware that multitudes, who profess this doctrine, are not accustomed to bring it to their minds distinctly in this light; that they do not ordinarily regard the death of Christ, as a criminal execution, as an infinitely dreadful infliction of justice, as intended to show, that, without an infinite satisfaction, they must hope nothing from God. Their minds turn by a generous instinct from these appalling views, to the love, the disinterestedness, the moral grandeur and beauty of the sufferer; and through such thoughts they make the cross a source of peace, gratitude, love, and hope; thus affording a delightful exemplification of the power of the human mind to attach itself to what is good and purifying in the most irrational system. But let none on this account say, that we misrepresent the doctrine of atonement, the primary and essential idea of which is, *the public execution of a God*, for the purpose of satisfying justice and awakening a shuddering dread of sin.

"I have a second objection to this doctrine of Infinite atonement. When examined minutely, and freed from ambiguous language, it vanishes into air. It is wholly delusion. The Trinitarian tells me, that, according to his system, we have an infinite substitute; that the Infinite God was pleased to bear our punishment, and consequently that pardon is made sure. But I ask him, Do I understand you? Do you mean that the Great God, who never changes, whose happiness is the same yesterday, to day, and for ever, that this Eternal Being, really bore the penalty of my sins, *really suffered and died?* Every pious man, when pressed by this question, answers, No. What then does the doctrine of Infinite atonement mean? Why, this; that God took into union with himself our nature, that is, a human body and soul; and *these* bore the suffering for our sins; and, through his union with these, God *may be said* to have borne it himself. Thus this vaunted system goes out—in words. The Infinite victim proves to be a frail man, and God's share in the sacrifice is a mere fiction. I ask with solemnity, Can this doctrine give one moment's ease to the conscience of an unbiassed, thinking man? Does it not unsettle all hope, by making the whole religion suspicious and unsure? I am compelled to say, that I see in it no impression of majesty, or wisdom, or love, nothing worthy of a God; and when I compare it with that nobler faith, which directs our eyes and hearts to God's essential mercy, as our only hope, I am amazed any should ascribe to it superior efficacy, as a religion for sinners, as a means of filling the soul with pious trust and love. I know, indeed, that some will say, that, in giving up an Infinite atonement, I deprive myself of all hope of divine favor. To such, I would say, You do infinite wrong to God's mercy. On that mercy I cast myself without a fear. I indeed desire Christ to intercede for me. I regard his relation to me as God's kindest appointment. Through him, 'grace and truth come' to me from Heaven, and I look forward to his friendship, as among the highest blessings of my whole future being. But I cannot, and dare not ask him, to offer an infinite satisfaction for my sins; to appease the wrath of God; to reconcile the Universal Father to his own offspring; to open to me those arms of Divine Mercy, which have encircled and borne me from the first moment of my being. The essential and unbounded mercy of my Creator is the foundation of my hope, and a broader and surer the universe cannot give me."

ECCLESIASTICAL.

FIRST CHURCH IN SALEM.

(Historical Sketch, Concluded.)

"The Rev. John Higginson, son of the first minister, was ordained pastor of the church, August, 1660. He had been chaplain at the Fort at Saybrook, in Connecticut, and, having embarked there with his family for England, was driven by the weather into the harbor of Salem; he was persuaded to settle in the church which his father had planted. When he was ordained, Major Hawthorne; with the deacons, imposed hands upon him in the presence of the neighboring churches and elders. He died at the age of *ninety-three* years, having been forty-nine years in the ministry at Salem, and above seventy years in the duty of a minister.

"In 1682, Mr Higginson had advised the church to invite a colleague, and the Rev. Nicholas Noyes, son of Mr Nicholas Noyes, of Newbury, and nephew of the Rev. James Noyes, the first minister of Newbury, was ordained Nov. 14, 1683; the Rev. Mr Hubbard, of Ipswich, observed at the ordination, that, as Enoch was the seventh from Adam, so Mr Noyes was the seventh ordained minister in Salem. In 1714, May 19th, at his request, the Rev. George Curwen was ordained as colleague; Mr Curwen died on the 23d Nov. 1717, and on the 13th Dec. 1717, Mr Noyes died. He was a scholar in all the literature of the times. After his death the second parish was formed, and two meeting houses erected, one of which is now standing. The Rev. Samuel Fiske was ordained in the first church, Oct. 8th, 1718, and was dismissed in 1735. During his ministry, a century having elapsed from the foundation of the church, the event was celebrated, as appears from the following account, published at the time:—

"'Salem, Aug. 6, 1729. On Wednesday was celebrated the *first century lecture* in the meeting house of the first church here, in commemoration of the good hand of the Lord in founding that church, on August 6, 1629, just one hundred years ago; enlarging, and making her the mother of several others, and preserving her to this day. She was the first congregational church that was completely formed and organized in the whole American continent, which on the day above mentioned, when the Rev. Mr [Francis] Higginson was ordained the teacher, and the Rev. Mr Skelton their pastor, Governor Bradford, and others, deputed from the church at Plymouth; coming into the assembly in the time of the solemnity, (having been hindered by contrary winds,) gave them the right hand of fellowship; wishing all prosperity, and a blessed success to such good beginnings.'

"'The century lecture began with singing psalm cxxii. The Rev. Mr Barnard then prayed. We then sang psalm cvii. 1 to 8. The Rev. Mr Fiske then preached a very agreeable sermon from psalm lxxviii. 1 to 7. We then sang psalm xliv. 1, 2, 6, 7 verses. The Rev. Mr Prescott then prayed. We then sang psalm c. first metre, and the Rev. Mr Fisk pronounced the blessing.'

"'There were thirteen ministers present, and a considerable confluence of people both from this place and the towns about.'

"Mr Fiske was succeeded by the Rev. John Sparhawk, who was ordained Dec. 6th, 1736, and died, much esteemed, April 30th, 1755. He was succeeded by the Rev. Thomas Barnard, who had been ordained at Newbury, and was installed at Salem, September 17th, 1755. He died in 1776, and left a high reputation. His successor was the Rev. Asa Dunbar, who was ordained July 22d, 1772, resigned in 1779, and died in 1788.

"The incumbents in the ministry are the Rev. John Prince, LL. D., who was ordained on the 10th November, 1779, and the Rev. Charles Wentworth Upham, who, on account of the advanced age and increasing infirmities of the R. DrevPrince, was chosen colleague pastor, and ordained on the 8th Dec. 1824.

"During the two centuries of the existence of the first church, the office of Pastor has rarely been vacant, and at very short intervals only. During a considerable part of that time the church has been supplied with both a minister and colleague, or what is the same, a pastor and teacher. Many branches have shot forth from this stock, among which are the churches in Marblehead, Beverly, Manchester, Wenham, and Topsfield, which townships were originally part of the territory of Salem.

"The *Meeting-houses*, built by this religious society, have all been erected on the spot selected by the first settlers of the town. The exact date of the erection of the first house cannot be ascertained from the records; but the records shew that that house was enlarged and repaired in 1636; in 1670 the second and larger house was erected; in 1718 the late meeting-house, (of which a view is presented page 50) was built; it is thus mentioned in the church records.

"'Oct. 8, 1718. On the ordination day the assembly met at the new church which was now almost perfectly finished. A vast and beautiful yet grave house it is. It was begun to be raised May 21, 1718, and it was completely raised May 24, 1718. The congregation first met to worship God in it on July 14th, 1718—no hurt was sustained either in pulling down the old house, or raising the new one—*Laus Deo Salvatori*. This is the third house erected for the public worship of God on the same spot of land on which the first church was built in this town and the first in the province.'

"On the 13th March, 1826, that house was taken down; on the preceding sabbath it was thronged on the occasion of the parting sermon being delivered by the venerable senior pastor. The following hymn, written for the occasion, by Rev. Dr Flint, was sung:*

Here, to the High and Holy One
Our fathers early reared
A house of prayer, a lowly one,
Yet long to them endeared
By hours of sweet communion,
Held with their cov'nant God:
As oft, in sacred union,
His hallowed courts they trod.

Here, exiled to a wilderness,
Thou, Lord, for them didst spread
A table, whence thy ministers
Dispensed the living bread.
They grew, by thee defended,
Midst want and fears and foes;
And 'neath thy wings extended,
Found shelter and repose.

Though other shrines of statelier form
Rose o'er this hallowed spot,
The glory of thy former house
From memory faded not.
Still dear the light that led them,
When they were faint and few;
And dear thy word, that fed them,
Whence all their strength they drew.

Gone are the pious multitudes,
That have kept holy time,
In other courts assembled now
For worship more sublime.
Their children, we are waiting
In meekness, Lord, thy call;
Thy love still celebrating,
Our hope, our trust, our all.

These time-worn walls, the resting place
So oft from earthly cares
To righteous souls now perfected,
We leave with thanks and prayers;
With thanks for every blessing,
Vouchsafed through all the past,
With prayers thy throne addressing
For guidance to the last.

Though from this house, so long beloved,
We part with sadness now,
Yet here, we trust, with gladness soon
In fairer courts to bow.
So when our souls, forsaking
These bodies, fallen and pale,
In brighter forms awaking,
With joy the change shall hail.

"Preparations were immediately made by the society for erecting on the same spot a new and more commodious edifice.

"The corner stone of the new meeting house was laid on the 27th April, 1826, with the usual solemn ceremonies and services."

"A silver plate was deposited under the corner stone by the venerable *Peter Lander*, the oldest member of the society, the inscription having been previously read by *Timothy Pickering*, another venerable member—the latter being in the 81st year of his age, and Capt. Lander in his 83d."

"A large concourse attended the ceremonies, among whom were the venerable *Dr Edward A. Holyoke*, LL. D., in the *ninety-eighth* year of his age—*Stephen Higginson, jun. Esq.*, and about thirty others, the lineal descendants of Gov. Endicott, or of Rev. Francis Higginson. Many of the descendants of these, and of others of the first planters, are now members of the society."

* Though this hymn has been once inserted in the Register, yet in the connexion in which it now stands, it has a charm which would render it almost unpardonable in us to omit it.—Ed.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 17.

As evidence of the encouraging progress of Unitarian Christianity in the West, we are happy in being able to state, that a unitarian church was dedicated in Harrisburg, the seat of government of the state of Pennsylvania, on Sunday the 4th inst. The particulars we hope to be able to give in our next.

Every week that passes brings fresh evidence, not only of the increasing prevalence of liberal views, and the spirit of free and independent inquiry, but of the salutary influence of unitarian principles upon the character of those who embrace them. We do not speak particularly of religious men converted from Calvinism or Trinitarianism, to the unitarian belief, but of men who, though morally correct in their lives, have been in a great degree indifferent to, and negligent of all religion, from the distaste which orthodox doctrines, mistaken for the doctrines of Christianity, have occasioned in their minds relative to every thing with which orthodoxy claims connexion, and hence a kind of dislike and opposition perhaps, to religion and religious things generally. When Christianity is presented to such men, (and there are more such men in the community than is generally believed,) in all the original purity, reasonableness, and beauty, in which we believe it to be inculcated by unitarian preachers,—such a religion is embraced by them with joy, as the quiet and happy resting place of their better thoughts; as the blessed haven where an unsatisfied and troubled spirit may have peace from the tossings and storms of doubt and passion.

It has been often said that Unitarianism is a religion fitted only for the philosophical and the learned; that it is not adapted to the cast of mind, or capable of meeting the wants of the poor and the wayfaring man. The unsoundness and fallacy of this statement has often been exposed in this paper. We are happy in being able to give an additional proof of this, and at the same time to encourage the hearts of our unitarian brethren by the following extracts from the journal of Mr Badger, an Elder of the Christian Connexion, travelling in the west. The article is published in the Gospel Luminary, at West Bloomfield, N. Y.

"I have found my former calculations were too small, as to the number of preachers and brethren in the west. It is thought by the best informed Elders, that nearly one hundred preachers may be added to my report, as published in April last, and several thousand to the number of saints. It is a safe and moderate calculation, to say, that in the several conferences situate in Ohio, Indiana, Illinois, Missouri, Tennessee, Alabama and Kentucky, there are *three hundred preachers, and fifteen thousand brethren.*—They all worship ONE GOD IN ONE PERSON, and have *no creed but their* BIBLE."

In another part of the journal we have the following:

"News from the west part of Virginia and east of Tennessee, by elder Lane, was very refreshing; sectarianism there is fast falling, and in Alabama, the Lord is doing wonders, and the knowledge of one God is fast increasing, and he has raised up many able advocates for his pure doctrine in those regions.

"In Kentucky, my interview with the preachers, brethren, and friends was very agreeable, their kindness and friendship can never be forgotten by me. A message was sent to me by order of the church at Georgetown, seventy miles distant, inviting me to visit them, and congratulating one to the west.

"In Ohio, my visit was every where received with joy. At Cincinnati the crowd was great to hear, and the prospect is good. Our friends there will probably build a brick meetinghouse for the worship of *one God* in *one person*, in the course of next summer."

In the closing part of the communication, (which is dated West Mendon, Monroe Co. N. Y. Feb. 1, 1827,) Mr Badger says:

"Since July, I have travelled about three thousand miles, and attended about one hundred meetings. My present tour has been attended with more fatigues than any journey that I ever performed. My preaching has been constant, and after meeting I have often times been constrained to engage in debate in which I have continued until morning. I have had to preach many sermons on disputed subjects, one at Cincinnati of three hours length; though I had several opponents present, they made no reply; one at Dublin, of more than two hours, eight preachers but no reply. One at Richfield of 2 hours.—The doctrine of the Trinity and Universalism, are the works of men, built on the sand and must surely fall."

The Secretary of the *American Unitarian Association* has received notice of the formation of an auxiliary in Philadelphia, of which Mr John Scholefield, is President, and Rev. W. H. Furness, Secretary. A small tract has been printed, containing the constitution of this auxiliary, with introductory remarks, from which we make the following extracts:—

"It is no wonder that associations of men for the maintenance of particular religious views should be regarded with distrust, when it is considered what an undue influence they have oftentimes exerted, and how directly they have aided in retarding the progress of free inquiry. Enormous as the abuses of associations have been, the very existence of abuses intimates that this mode of operation (by means of association) is capable of a lawful and important use, and may be employed with great power in the cause of truth. We thus judge. If men, by forming themselves into societies for the support of certain doctrines, have succeeded in effecting their object, surely by the same means the great doctrine of *religious freedom* may be advanced. Now let it be remembered that to establish this doctrine more firmly in the world is one of the principal objects of our Association, acknowledged in every other doctrine and opinion which we may labor to extend. It is our aim to diffuse a *rational faith*; and as we can have no idea of such a faith that does not involve the exercise of private judgment—the liberty of thought, we feel that we cannot infringe the sacred freedom of the mind without defeating the main object for which we are associated.

"Every thing conspires to impress us with the vast importance of diffusing more liberal views of Christian truth. The erroneous systems of religion which are prevalent, their effects upon private happiness, the dishonorable ideas which they help to cherish of the divine character and government, the obstructions that they throw in the way of religious liberty and free inquiry, the utter rejection of Christianity by intelligent men, which they have produced and are still producing; while, on the other hand, the immense value to human virtue, of correct notions of God and duty, the peace of mind which they establish, the cheerful light which they throw over existence, both present and future, and above all, their inseparable union with the cause of the most perfect religious freedom; all these things impose upon us a weight of obligation that cannot well be estimated. Add to this our peculiar situation as the inhabitants of a land advancing in unexampled prosperity, and consequently in a state of great moral danger, depending for the very existence of its present happy form of society upon the strictest and most uniform observance of the great principles of morality and religion,—resident, also as we are, in a large and populous city but imperfectly acquainted with our views,—we can have no plainer duty before us than that of doing all that in us lies for the diffusion of those views which we deem the most conducive to the best welfare of our fellowmen.

"In our circumstances, a deficiency of earnest christian zeal would furnish some ground for an inference either against our cause or against those engaged in it; either the system is defective or we do not understand and appreciate it. But God forbid that we should have embraced views which render us indifferent to the most solemn subjects and careless of contributing our efforts to the advancement of human happiness. If the fault is in ourselves, then we would repair our error, and dispense with "the poor and beggarly" principles of a worldly wisdom, such as measuring ourselves by others and being satisfied with ourselves because we do as our fellows, and resort to the elevated standard of christian duty, and try to bring our characters and our efforts up to its requisitions. We would set ourselves seriously at work to become more thoroughly acquainted with the views we profess to hold, and then our feeling in behalf of their diffusion will become more distinct and vivid. At the same time we would embrace every opportunity of extending a knowledge of our faith."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

——— My first acquaintance with Capt. Edward Gardner was after this manner:—Late in the afternoon, in the month of May 17,—I was following a venerable parishioner to his last home. My custom has always been to go with the mourners to the grave. In a narrow road, at the time above mentioned, a horse and chaise met the funeral procession of old Mr Nathan Darwin; and so narrow was the passage that the stranger in the chaise was obliged to remain, while we passed, quite up on the bank by the side of the wall. The respect he paid us pleased me, for it was that of a man who seemed to have a great regard for what was proper and becoming. He drove his beast, as I said, close to the wall,—and then uncovering his head, remained in perfect silence till we had all passed by. I saw my aged friend laid to rest in his narrow house, and was returning to the parsonage, ruminating on the end which must come sooner or later to all flesh, and meditating on the joy which must be to those who were prepared for death. I looked upon Mr Darwin as the most upright man that had ever died in the parish. "His hoary head was indeed a crown of glory, for it had been found in the way of righteousness." As I said, I was returning, and by the church I again met the stranger, who had pleased me so much as we were going to the grave. I suppose he took me for the parson, for, stopping his horse before he had quite reached me, he with great respect again lifted his hat, and asked if he could be "honored with a few moments conversation with me?" I assured him I was perfectly at his service, and pointing to the parsonage, gave him to understand that it was my residence, and requested him to give me the pleasure of waiting on him there.

He introduced himself to me, at the parsonage, as Edward Gardner. He was then, I should think, about thirty years old, and appeared with all that ruggedness of countenance which is peculiar to sea faring men, who have buffeted storms and danger. But his manners were those of a perfect gentleman, and in his conversation I was led to observe many convincing marks of that moral principle which I love to see in every calling. Sarah Sidney, an orphan girl, entrusted to my care by her dying mother, was at this time mistress of the parsonage for me, and did the honors of the tea table at this first visit of Capt. Gardner. His object in coming to the parish was to find a piece of land where he might build him a house and live somewhat at ease in the character of a farmer. He wanted my advice in the selection of his spot. "For sir," said he, "I feel that I have followed the sea long enough, and if I could settle quietly in this parish of yours,—for I have heard that you are united and live in peace, I might perhaps, find me a companion, and spend the rest of my days here." "Perhaps Capt. Gardner," said I, "you might *purchase* a house already built, and then you would be saved the trouble." "No, sir, no; I am anxious to get a little spot of my own, and build a cottage and cultivate trees. I look forward to a good deal of happiness in building, and in fitting up the place." "In short, Capt." said I, "I perceive you are one of those who *look forward a good deal*, and expect that happiness is in reserve,—a little uneasy with the present," "It may be so," was the Captain's reply.

But I found what Capt. Gardner wanted, and I recommended to him to wait till Mr Darwin's estate was settled, when he could, no doubt, buy some of his land. I was so much pleased with him, and so was Sarah, that we were anxious he should remain all night at the parsonage. But he declined. I requested him to visit me when he could make it in his way, and he promised to do so.

The estate of Mr Darwin was settled, and Capt. Gardner bought something of a tract of land, formerly used for grazing, but as I often told Mr Darwin a fine spot for a house. While his house was building, he came often to the parsonage, and when it was finished, he married Sarah. I was glad my charge had such a comfortable situation, and was connected with so good a man. He joined my church, and set a good example to the whole parish. I can't say but that he almost made old Mr Darwin's place good. He was a noble hearted man, a kind husband, and hospitable in his house; and the neighbors, and the whole parish always gave a good name to Capt. Gardner. I was, probably, oftener at his house than any where in the parish; though notwithstanding that, I neglected no visits to my people. It was somehow always in my way to call in my walks, and then the captain had collected in time a good library, which being of the more modern character, was novel to me. And from his voyages at sea, he had got together a large collection of curiosities;—and then Sarah was like a child to me, so that I was much there.

I believe the captain had as much respect for me, as I had for him; for in all his plans he consulted me; and I recollect that in a cold easterly storm, he drove up to the parsonage in his chaise to take me down, for no other purpose but to advise in the setting out of some pear trees. He had planted a fine orchard in a year or two;—and no place in the parish looked so flourishing and so happy as the cottage, and the land about belonging to Capt. Gardner.

One morning, as I was walking with him over his grounds, he surprised me by saying, "that he was anxious to make one more voyage." "Oh," said I, "Capt., if you have a weak side, it is in *looking forward* too much. Do be content with this nice place of yours, and enjoy the world as it passes, without being uneasy." "But parson," he continued, "you see all is laid out properly here now, and I shall just have time to make one more trip over the water, and then I can come back, and be settled; and perhaps Sarah will go too." "No, no, Capt.," said I, "that she wont, depend upon it, she 'll not leave here for the sea; and take my word for it, you had better be contented with your cottage, and give up the voyage." "Nine months will soon be gone, and I shall be with you again," was the captain's reply—I could say no more. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth," rose on my lips, but I suppressed the utterance of it.

In short, the Capt. was fixed upon going. But he could not prevail upon his wife to accompany him. I can hardly tell which pleaded most eloquently—the captain to induce his wife to go, or Sarah to make him give up the voyage. But he must go. Sarah dreaded the sea, and her love for her husband could not overcome the dread. We went with him to the ship, as the early disciples followed Paul; and that was the last either of us ever saw of Capt. Gardner.

We looked anxiously for letters, but no vessel ever brought tidings of having so much as seen the captain's ship. Weeks passed away after weeks; and months followed months; and a year was gone, but he was never heard of. In all my ministry I found nothing more grievous to be borne than the loss of this good man. And Sarah was to be comforted when my own heart was aching. But the minister of the gospel has often to give consolation, when he himself is bending under the hand of affliction. So it was with me; but never before were my feelings so much tried in my endeavor to bind up the broken heart, and to apply the balm of consolation to the afflicted spirit.

As our most consoling reflection with regard to the fate of the captain, we concluded he must have sunk in a storm with his whole crew. Sarah was at last comforted, but the cottage was left, and she was again an inmate of the old parsonage. For the honor of my people, I must add, that they raised at their own expense, a neat marble monument to the memory of the captain, for which I wrote a short epitaph, which may now be read on the west side of the monument.

Ten years after the departure of the captain, it came to my hearing that one of a number of barbarous pirates, who were executed in the island of Jamaica for murders and wickedness, confessed before his execution that he had, among other evil deeds, taken a part in the murder of a Capt. Edward Gardner, and all his crew, two days after they had sailed from their port. I never told Sarah this, though she often speaks of his being sunk in the storm.

My morning walk carries me daily by the captain's cottage; but it is not as he left it. I see it decaying, and think how much happiness he expected to enjoy in it. The walls are ruined and falling down, and the thick grass is growing round his fruit trees; while the sea rolls over his bones, and he lies unburied far from the spot where he had hoped to be gathered to his fathers, in a full old age. I cannot bear to linger long round it; for besides that it brings sadly to mind the recollection of the good captain, and his amiable, disinterested, manly character; it comes home also to my heart with a lesson on the failure of man's most sanguine plans for happiness, and the hopeless uncertainty of earthly expectations. E. Y.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—*Reformation* is a good thing; but what is called a *revival of religion*, with the little reformation, which usually attends it, is productive of many evils.

From careful observation of persons in my vicinity, who have been subjects of revivals, and who believe themselves to have been created anew, we witness nothing in their tempers and conduct, which can lead us to believe they have been the subjects of the direct and special influence of God's spirit on their hearts. Much and wide spread disorder, enmity, and evil speaking among Christians, are produced by these revivals.—Of scenes and movements, productive of so many evils, we believe the spirit of God is not properly the author, for he is not the author of confusion, but of love and peace, as in all churches of the saints. In regard to the excitements, and conversions from one creed to another, which seem to constitute revivals at this day, we think there is no reason to suppose that any extraordinary operation of God's spirit is engaged in their production; because they are so evidently the contrivance appointment, and effect of human agency. The human means adopted and employed are, doubtless, fully adequate to the effects produced.

Since the public attention has been attracted to the controversy between Calvinists and Unitarians, the former have been zealously engaged in getting up revivals, not only among the people of their own charges, but they have invaded the order and peace of many others, with whom they had no proper call nor right to intermeddle.

There are, we believe, in these irregular scenes, instances of persons, distinguished for their past inattention to religion and morals, who form purposes of amendment; and there is no doubt that some of these purposes have been carried into happy effect.—More of them, however, have probably passed away like the morning cloud or early dew. Most of those persons, within my observation, who fancy themselves new creatures, from their engagement in revivals, seem to possess the idea, more from their change of creeds and forms of devotion, than from any considerable change of moral character. They are for the most part, beings in a moral view, very similar to what they were, when they were told they had on the old man. No new powers have been communicated to them. They have the same powers to will; the same powers to do good or to do evil; the same powers to bless or curse, to love or hate, though a little more addicted, we fear, to the latter bad propensity. If they had been, as many of the supposed new creatures undoubtedly were, virtuous believers in the divine mission of Jesus the Christ, they had previously been spiritually born; for whosoever, said St John, believeth that Jesus is the Christ, is born of God, and God is a spirit. And all who are thus born have no reason to fear that they shall suffer from any share they possess in original sin. If they truly repent of their personal transgressions, they will most certainly be in favor with God, and ought to be with men.

It is not the denomination merely, that makes men good or bad. God is no respecter of persons, on account of their belonging to any one of the many sects of Christians; but in every nation, and doubtless, in every denomination of Christians; he that feareth God and worketh righteousness is accepted of him. The points peculiar to Calvinism, we think do not belong to Christianity. They are on the minds of those who receive the truths, taught by Jesus Christ, mere moral excrescences, if I may so speak. A virtuous Unitarian, who receives the simple truths of the gospel, is, in a moral view, as much like a virtuous Calvinist, who receives these truths, and the five points beside, as two bodies are alike in a physical view, which were made with perfect resemblance in shape and size, only that one, from the reception of different sentiments, is at length distinguished from the other by five unseemly warts, protruded on the face and hands. Remove the excrescences and efface the scars, and the bodies would again agree in shape, size, and beauty.

The feverish excitements, now going on in various parts of the christian community, under the name of revivals, engender, apparently, so much more strife, than godly edifying in families, churches, and larger societies,—that we think they ought not to be countenanced. God was not in the strong wind, nor the earthquake, nor the fire; but in the still small voice. I would by no means be thought to disapprove, but heartily to encourage, according to the order of the gospel, a real revival of religion pure and undefiled, with correspondent improvement in moral goodness; for the spirit of God, in such a work, is always ready to co-operate with the efforts of men. It is encumbent on all, in the stations in which providence has placed us, and moving orderly in our several vocations, to unite our prayers and efforts to extend that faith, in one God, and one mediator, which purifies the heart—causing all men, in whom it has its proper influence, to love God supremely, Jesus the Christ sincerely, and all men with the feelings of true benevolence. AN OBSERVER.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I was sorry to see the communication of M. S. L. in your last paper. To attack even hurtful errors, which are of long standing, and which are connected in our minds with strong and valuable associations, requires a cautious and skilful hand. We should not be deterred by the cry of innovation, from attempting the reform of any really injurious customs; but it is always to be lamented when those who are endeavoring to advance the improvement of society, retard their own progress, and unnecessarily excite opposition, by loudly exclaiming against trifling matters of practice, which, if erroneous, would fall of themselves, as the really important errors in society are done away. It is still more seriously to be lamented, when the efforts of those, who, with enlightened zeal, and powerful talents are laboring for the removal of injurious errors, and for the spread of correct opinions and practices, are marred by the untimely interference, and the restless querulousness of some, who can see nothing good which is old; who believe nothing valuable which bears not the stamp of their reforming hand. Who in their captious zeal, or their pitiable fastidiousness, would tear away, not the incumbrances only, but many of the ornaments, and the supports of true religion and good order. How much the cause of truth has suffered by such officious friends, all ages bear melancholy testimony. And it requires, perhaps, more descretion and firmness in the friends of true reform, to resist this meddlesome spirit in those who would rank themselves under the same banners, than to oppose the actual and open enemies of their cause. Yet such resistance must be made. Such friends may be turned into enemies by opposition to their selfish notions, or their foolish conceits; but as friends, they injure a cause more than they can do as enemies.

Your correspondent M. S. L. goes one step beyond your late friend S. S. who was answered by T. T. with more good humor and kindness than his pettishness deserved. The weakness of their complaints, and of the arguments of both, is too palpable to need any exposure. And the only necessity of noticing them, and similar prattle, is to show that such absurdities are not in the least connected with the cause of liberal Christianity, to which the paper in which they appear is devoted. Unitarians have as much love and veneration for all the really useful and worthy practices of our ancestors, as have any class of Christians whatever; and they would be as slow to infringe, without some useful purpose, any merely innocent custom which was regarded by others with esteem.

If the friend of M. S. L. had been as attentive to all his duties as he seems to have been to some, I think it probable that he would have succeeded better in making the sabbath a pleasant day to his children. If "the services of the church are not designed for children," they may be made pleasant and interesting by the use made of them at home. The topics of the discourses and the hymns, may be brought down to the tenderest mind, in the familiar and delightful conversations of the little circle around the family hearth, between and after service. And the attention at church will be excited by the notice taken at home, of such parts as may be remembered. No duty can be rendered pleasant to children if parents content themselves with merely commanding their obedience, without explaining and impressing it in a way suited to the capacity of childhood.

M. S. L. attributes much of the indifference and apathy which disgraces so many nominal worshippers in our congregations, to the fact of their having been carried to church when they were too young. And he thinks that the chief cause why so many of our young men and apprentices stay away from church is, because they were compelled to attend before they could comprehend the services. Had your correspondent been better acquainted with children, I think he would not have found that compulsion needs often be used to induce them to attend church; it is far more commonly a source of great pleasure to them, an object of great desire, whatever be the cause; except perhaps, to such as have been indulged in their usual street sports on the sabbath; a stretch of indulgence, which, I apprehend, even M. S. L. would hardly recommend. But doubtless a brutal compulsion to attend to religious duties, will breed a disgust to them; but no argument can be urged from so miserable an abuse as this, of parental duty. Yet even here I think your correspondent would find himself mistaken. Let him look round our congregations, and see what have been the early habits of our most regular, and punctual, and devout worshippers. Will he find that most of them were kept from the house of God until they could fully comprehend the services [illegible]

or are they those whose earliest memory retains the pleasure felt at going to the place of worship with their christian parents.

But I have said more than I intended upon a subject so plain. When your correspondent has the happiness to become the father of a family, as I am sure he cannot be at present, I am confident he will delight to take his little ones in his hand to the place of their fathers worship; and that he will find that the short time usually spent there, will be far from lost, if he will faithfully attend to the no less sacred duties of the family circle. A. G.

RELIGIOUS SUMMARY.

The American Bible Society has resolved on printing the gospel of Luke in the Mohawk languague. The English version is to be printed on the opposite page. We understand that the work has been in a course of preparation for some time.

Methodists. An article entitled, *ministerial studies*, in the last Zion's Herald, informs us that a regular course of study for condidates for the ministry has been determined on by the Bishops of the Methodist Episcopal Church, to be pursued by the candidates during the four years of probation previous to their being admitted as elders. The report of the committee appointed to prepare a course of study, was as follows:

"That the course of study be divided into *four* parts. The *first* to consist of *theology, and the philosophy of language*, which shall be the subject of examination at the close of the first year's probation of the candidate. The *second* to consist of *ecclesiastical history* including *chronology* and *church government*, and shall be the subjects of examination at the close of the second year. The *third* to consist of *history*, sacred and profane, and *geography*, ancient and modern, including chronology, and shall be the subjects of examination at the close of the third year. The *fourth* shall consist of *philosophy*, natural and moral, *logic* and *rhetoric*, and shall be the subjects of examination at the close of the fourth year."

Ordination. On Wednesday, Rev. John P. Cleveland was ordained as Pastor of the Tabernacle Church and Society in Salem. Introductory Prayer, by Rev. Mr Dennis, of Topsfield; Sermon by Rev. Mr Sprague, of West Springfield; Consecrating Prayer by Rev. Dr Dana, of Newburyport; Charge by Rev. Mr Emerson, of Salem; Right Hand of Fellowship by Rev Mr Withington of Newbury; Address to the Church and People by Rev. Mr Dimmick, of Newburyport; Concluding Prayer by Rev. Mr Searle, of Grafton; Benediction by Rev. Mr Cleveland.

Sunday Evening Lectures. The next lecture will be at the church in Federal-street, on Sunday evening; the services to commence at half past six o'clock.

CONGRESSIONAL SUMMARY.

IN THE SENATE

On Friday, Feb. 2, the bill reducing the duty on salt passed to a third reading, and on Monday it passed, 24 to 21. The bill to complete the road in Tennessee and Arkansas, passed.

Two bills from the House were referred to Committees. Communications were received from the Secretary of the Treasury and of War, accompanied by statements of the appropriations for the military service of 1826.

On Monday the message of the President, relative to the Creek Indians, alluded too in another part of this paper, was received. After some warmth of remark, the subject was committed to a special committee.

The business of Tuesday was not particularly intesting. Among other subjects, the Bankrupt bill was taken up, and a motiou to strike out the 93d section was agreed to. After several unsuccessful propositions for amendment, the question on having it engrossed for a third reading was decided in the negative.

On Wednesday a message of a confidential nature was received from the President. Many bills and reports on local subjects were acted on.

A joint committee was appointed to consider what subjects were necessary to be acted on the present session.

On Thursday the Senate received a message from the President, covering a letter from Gov. Troup, of Georgia, and a correspondence with his surveyors, all which is confirmatory of the statements in his message of the fifth instant. The subject was referred to the select committee to which was committed the message of the 5th instant.

IN THE HOUSE OF REPRESENTATIVES.

The first part of the day on Friday, was occupied in receiving reports of several committees. The subject of the change of the newspapers, in which the laws of the United States are published, was discussed, but nothing decided.

The ordnance department amendment bill passed.

No subject of public interest was agitated on Saturday.

On Monday Feb. 5th, the Message of the President relative to the Creek Indians, was received and laid on the table, that the members might have time to understand the merits of the case before acting upon it.

On Tuesday, Wednesday and Thursday, the principal subjects of interest agitated in the House was the *Woollen Goods biil*.

The bill finally passed to be engrossed, yeas 108, nays 99.

STATE LEGISLATURE.

IN THE SENATE.

On Wednesday and Thursday the Senate was busily engaged in its duties, but no subject of much public interest was acted on.

A letter was received from the Hon. J. T. Austin declining the suffrages of the Senate, in their next trial for the election of a Senator in Congress. Several bills passed to be engrossed, which will be noticed when enacted.

On Friday bills passed to be enacted relative to the appointment of guardians of minors, and others; and concerning the sale of real estate by administrators and guardians; also, to incorporate the Salem Charitable Marine Society, and, the First Presbyterian Society in Milbury. The choice of a Senator was postponed to Tuesday.

No business of public interest was finshed on Saturday or Monday. The bill to incorporate the proprietors of the Nantucket Lyceum, passed to be enacted; also, the Mozart Institution of Salem.

On Tuesday the Senate, on its part, elected Hercules Cushman, Major General of the 5th Division of Militia.

The Senate proceeded to the choice of a Senator in Congress. On the second ballot His Excellency, Levi Lincoln, had 26 votes, and was declared elected.

The business of Wednesday and Thursday was not of much public interest.

IN THE HOUSE OF REPRESENTATIVES.

On Wednesday, Feb. 7th, reports were received unfavorable to the bill for incorporating the Sherburne Classical School, and the Lancaster Classical Seminary. This day the House proceeded to the choice of a Senator in Congress, and again elected the Hon. E. H. Mills.

The subject of most interest acted upon on Thursday, was the lottery bill, a motion for the indefinite postponement of which was carried, 110 to 90. On Friday the discussions were chiefly on the bill relating to the improvement of the navigation in the valley of the Connecticut river. The House adjourned before any question was taken.

On Saturday, instructions were given to the several committees. The bill to fix the compensation of Counsellors, &c. was recommitted. A message was received from the Governor relative to the expenses in repairs and alterations in the fences and grounds about the State House.

On Tuesday, when the House was made acquainted with the election of his Excellency the Governor, as a Senator in Congress, by the Senate, a motion was made to postpone indefinitely the subject of the election of a Senator. On Wednesday a communication was received from his Excellency unqualifiedly declining the honor of being considered a candidate for the office of Senator in Congress. The motion for the indifinite postponement of the subject of the election of a Senator was decided in the affirmative.

FOREIGN INTELLIGENCE.

Texas. New Orleans papers, received at New York, state that the province of Texas has declared itself free and independent of the United States of Mexico. By some, the whole affair is deemed Quixotic; but if the inhabitants are united, it is beheved that with the aid of the Indians they may occasion some trouble to the Mexican government.

Havana. Accounts to the 28th of Jan. are received from Havana. The blockading squadron continued at Key West.

The Duke of York. A gentleman of great respectability has informed us that on a letter received by him, brought by the packet from Liverpool, just arrived at New York, there is an endorsement, made at 5 o'clock in the afternoon previous to its sailing, which states, that news had been received of the death of the Duke of York.—*Balt. Ch.*

From Brazil. We learn by the Horatio, which left Rio Janeiro, Dec. 25th, that the Empress of Brazil died on the 10th of Dec. The Emperor, with his expedition, was off Rio Grande about the 1st of Dec. on his way to Montevideo. Admiral Brown was cruising on the coast, in a corvette, he had captured a Brazilian corvette of twenty-two guns, off Santos. It was reported that he had an engagement, the last of November, with the new frigate Amazon, which was much injured.

The Macedonian frigate remained at Rio Janeiro. The Boston, sloop of war, for Santos, and the Cyane for the river Plate, sailed early in December.—*Daily Adv.*

Persia. The late arrivals at New York bring intelligence from Persia, up to Oct. 15.

Despatches received at Frankfort announce that a division of the Persian Army, detached by his Highness the Prince Regent, under the command of his eldest son, Mahomed Meelza, and his uncle, Ameer Khan, was defeated, with severe loss, on the 26th Sept. near the village of Shamkhar, five turseekhs north-west of Georgia.

The battle was fought on the banks of the Yezan, a second stream of which divided the contending armies. The Russian force amounted to about 6,000 infantry and 3,000 cavalry, with a proportionate number of guns; that of the Persians to 5000 infantry an 5000 irregular horse, with six field-pieces.

Rebellion in Java. A letter received here by Mr Topliff, dated Batavia, Oct. 39, says, "The rebellion is not put down, and I do not perceive any progress making to accomplish so desirable a purpose. The restored Sultan gets no adherents, and the Dutch forces in the interior accomplish nothing but marches and counter marches. Gloomy indeed are the affairs of Netherland India. It will require at least forty millions of guilders more, ere the troubles will be ended."—*D. Adv.*

DOMESTIC INTELLIGENCE.

On Monday, February fifth, a message was received in Congress, from the President of the United S. in which he stated, that the treaty between the United States and the Creek Indians, by which certain lands within the bounds of Georgia, to which the Indian title was not extinguished, were guaranteed inviolate to the Indians, had been violated by certain surveyors, acting under the sanction of the government of Georgia.

The President stated in his message that, on complaint of the Indian abuses, he had ordered the surveyors to be arrested and tried in the United States Courts, and had assured the chiefs that the treaty should be faithfully observed, at the same time expressing the hope that they would abstain from acts of violence themselves. The president stated also his conviction of the necessity of supporting the laws relative to this subject by the power of the military, provided the state of Georgia should resist the authority of the general government in its attempts to preserve inviolate its good faith to the Indians.

The message excited considerble warmth of debate in the Senate, and also in the House.—The principal part of the remarks in the House were by Mr Forsyth, of Georgia, and Mr Webster, of Mass. A New York paper gives the following account of it, received from a correspondent.

"*Washington, Feb. 6.* Yesterday there was some brilliant cross firing in the House of Representatives, which grew out of the President's Message in relation to the proceeding of the State of Georgia. Mr Forsyth commenced his observations in a high state of political excitement. His language and manner attracted the attention of the House. He assumed the boldest tone of denunciation, but it did not last long; his passion was too great for a set speech or a regular argument; for a while he was very eloquent—not that he was very choice or fortunate in his language, but 'furor ministrat arma' he went on furiously, until quite exhausted. Mr Webster followed him. He rose in the calm majesty of his strength; the tones of his voice were deep and powerful; his enunciation more solemn than usual; not a breath was heard but his own words; all listened to him as if he had something to say more than belonged to debate in its ordinary course; the sarcasm of his reply was not greater than the dignity of the manner in which it was conveyed. You can have no idea of the effect which it produced by reading the speech—in fact it cannot be fully described—it could only be felt; it seemed for a season to penetrate every bosom and control every mind.—Even Mr Forsyth, when he rose to make a rejoinder was quite a different man—his whole manner was altered; he stood rebuked before the calm, distinct, and powerful appeal to the understanding and independence of the House. This appeal had nothing of entreaty, or coaxing in it—nothing even of persuasion; it was a strong and mighty display of moral energy in giving direction to a momentous subject. He was fearless as he was calm, and turned aside, as 'the idle wind,' the stream of declamation which had been poured upon the House,"

Captain Morgan. We heard lately that Captain Morgan, had been traced to the Niagara frontier, and had been one night in the fort, this is the last heard of him. A gentleman from Albany informs us, that he read a letter from a respectable gentleman of Genesee, to our senators, who states names and places in relation to the abduction of Morgan, which, if true, are horrible. It is said he was carried across the frontier into Canada by three persons, whose names are too respectable to hazard without strong proof: that an application was made to Brandt, an Indian chief, and a mason, to have Morgan conveyed to the North West Coast, but he refused to have any thing to do with the affair. The persons then addressed themselves to some masons in the British service, to have Morgan carried down the St Lawrence and put on board a vessel; this was also declined; Morgan was then confined, with his arms pinioned, in the Fort, and the gentlemen held some kind of trial, in which it was determined to put him to death; and that before daybreak they went to Morgan, and announced his fate, and he plead for a light and a bible, together with an hour's delay. The report goes on to state, that they cut his throat and threw his body into the river. Such is the account of this mysterious transaction, revealed by some one who knew the affair; and weather true or not, a letter, communicating the above, has been received by one of our senators; and it added, that one of the gentlemen implicated has since given tokens of insanity.—It is all round, an extraordinary affair, and we marvel why the heads of the craft do not move in it.—*N. Y. Enq.*

The Albany Observer of the 9th inst. contains some documents and remarks in relation to the case of Captain Morgan, which leave much ground to fear that the reports respecting the murder, are true. The result of the investigations of the Lewiston Committee, is stated in the following manner by the Albany Observer. Alluding to the proceedings since the trial at Canandagua, for the purpose of ascertaining the fate of Morgan, the Observer says:—

"A board of delegates was chosen, *eighteen* in number, one of whom, however, shrunk from his duty, (being *threatened!*)—These deligates, composed of the most respectable men in society, proceeded in a body to the British side of the Niagara; and after a laborious, if not a thorough, investigation, they have returned, having, to their perfect satisfaction become convinced of the following *awful and tremendous facts!*

Firstly—That the unhappy Morgan was taken to Newark, U. C. gagged, bound and blindfolded.

Secondly—That he was there offered to the British masons of that place, with a request that they should get him on board of a British man of war, or turn him over to BRANT, the Indian chief and a mason, to be executed with savage cruelty.

Thirdly—That the Newark lodge assembled on this proposition and sent for BRANT, who came accordingly.

Fourthly—BRANT proved himself too much a noble of nature, to have any thing to do with so cowardly, inhuman, and wicked a transaction.—The savage hero disdained to do that, which cowardly white monsters urged him to do.

Fifthly—The Newark masons, thus rebuked by savage justice and magnanimity, likewise finally declined to take charge of the miserable victim.

Sixthly—The diabolical wretches who had him in custody, brought him back as far as Fort Niagara—and there murdered him in cold blood—cutting his throat from ear to ear! cutting out his tongue, and burying it in the sand!—and concluding the hellish rites by sinking his body deep in the lake!

The proofs of these statements consist of letters from gentlemen of the first respectability, who belonged to the committee of investigation, in which they give in detail such facts as came to their knowledge, and which convinced them of the truth of these statements. These documents are of an interesting character, and we regret that our limits will not admit of their insertion. The persons who had Morgan in custody pretended to act under the authority of the Grand Chapter of the state; but so high charges as this, are not to be listened to upon report. That individual masons, and perhaps also minor fraternities, are deeply involved in the guilt of these transactions, we fear there is two much reason to believe.

Police Court. Benjamin Hastings was examined on Friday before the Police Court, on a charge of assault with intent to kill Mrs Sarah Hastings, his late wife. His wife had on Monday last obtained a decree of divorce *a mensa et thoro* for extreme cruelty. On Wednesday morning he entered the house where she resided by the back door, and no other person being present, made a violent attack upon her with a large cane, and severly beat and bruised her.—While he was engaged in the assault, a boy fortunately arrived, when Hastings suddenly retreated, and concealed himself, out of town. He was however discovered, and on a partial examination yesterday before Justice Orne, was required to recognize, with sureties, in the sum of $5000, to appear on a future day for further examination. Mrs H. is confined to her bed by her wounds, which are severe and dangerous, and of course was not able to appear as a witness.—*Boston D. Adv.*

Greece. The citizens of Philadelphia, New York, and of some other towns in the U. States, have manifested a humane and christian sympathy for the suffering Greeks. They have subscribed large sums to provide provisions and clothing for that *distressed* and *oppressed* people whose privations, in consequence of the *cruel* war so *long* carried on against them, are almost without a parallel in the history of past ages.—This aid is afforded without any danger to the peace and welfare of our country—and we see not, how any American or Christian can *decline* his or her contributions in this holy cause.—*Balt. Gaz.*

Amounts paid by Auctioneers of Boston for the term of six months, ending 30th Nov. 1826.

Whitwell, Bond & Co. $5012 95. Coolidge, Poor & Head, $4370 44. Stephen Brown, 617 75. Jos. L. Cunningham, 634 15. Samuel Eveleth, 338 88. Ferdinand E. White, 343 15. Baker & Alexander, 131 09. Daniel Hersey, 115 21. Henry L. Billings, 82 08. G. L. Deblois, 67 51. Frink Stratton, 64 94. John A. Bacon, 45 21. Joseph Ripley, 21 85. James Bourgoin, 13 34.—Total, $11,858,55.

More than 100 emigrants are going out to our African Colony in the brig Doris, from Norfolk.

Essex Merrimack Bridge. This bridge, which is supported by chains, gave way in the centre, on the morning of the 6th instant. A loaded team drawn by six oxen and two horses, and driven by two men, was upon the bridge at the time, all of whom were precipitated forty feet, into the river beneath. The men were not injured by falling, and saved themselves by swimming, and by the support of fragments of the bridge. The team, excepting one of the horses was swept under the ice a little below the bridge, and drowned.

Five of the ten chains which supported the bridge were snapped in different places. The accident was supposed to have been occasioned by the great weight of snow and ice upon the bridge, at a time when the particles of the iron were contracted by frost.

It is stated that the bridge will be built up again in the same manner. The traveling in the mean time will be uninterruped, as suitable boats have been provided for the transportation of carriages and heavy baggage.

Railways. We are glad to find that the editor of the Daily Advertiser has republished in a pamphlet form the excellent essays on railways, which have appeared lately in that journal. Mr Hale deserves much credit for the time he has devoted to the subject; and so far as the sale of an edition of his pamphlet may go to compensate him for his labor, he will no doubt be rewarded, Mr Hale however, with every other man who labors for the public good, reaps his reward in the consciousness of contributing in some degree to the advancement of the public interest.—*Pat.*

Vermont Representatives. A third election was lately held in two of the Congressional Districts in Vermont, for the choice of a representative, no choice having been made at either of the preceding elections. In the first district, Mr Hunt is now elected by a majority of about 200 votes, In the fourth district, Mr Heman Allen, and Mr Swift are both very strongly supported. The result is ascertained from nearly all the towns. Mr Allen has a small plearality over his rival, but as there are a few scattering votes, it is uncertain whether there is a choice.

The health of Mr Crawford is said to be improving. Strong hopes are entertained of his recovery.

American Wool. Yesterday were received in this city, in a long train of sleds, about 20,000 lbs. of Wool, consigned to Messrs Livermore & Dunn. This Wool is from Sheep kept in the town of Orrville, Vermont—where, it is estimated, 100,000 lbs. of Wool were sheared last year—and where we are told, there are individuals who keep from 600 to 3000 sheep.—*Pall.*

Loss of the Ship Beverly. The ship Beverly, from Boston, for the Pacific, owned and loaded by Israel Thorndike, Esq. of this city was burnt at sea, on the 18th of Nov. last. The officers, crew and passengers took to the boats. The pinnace, in which were Capt. Moore, Mr M'Condry 2d officer, Thomas G. Wells, (former printer of this paper,) passenger, and six seamen and others belonging to the vessel, arrived at Paranaiba, on the coast of Brazil, on the 15th day after the vessel was burnt. In the long boat were Mr Israel Whitney, supercargo, and thirteen others, and eight in the whale boat. No intelligence is yet received of these two boats. The probability is that they arrived in due time on some part of the coast of Brazil. The fire originated by the cook, who went below with a lantern, and was supposed to have taken the candle out. The ship and cargo were estimated at $140,000. A considerable quantity of stores were on board for the American squadron in the Pacific.

TO CORRESPONDENTS. Several communications are on hand, for which our correspondents have our grateful acknowledgements. Some will be inserted next week, and others we have not had time sufficiently to consider.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr Knowles, Mr Charles Newman to Miss Velina Smith.

In Princeton, N. J. 8th inst. by Rev. Dr Miller, the Rev. Dr Bates, President of Middlebury College, to Miss Maria S. Latimer.

In New Bedford, Capt. Alexander Campbell, of Boston, to Miss Abby T. Russell.

In Northampton, Mr Charles Beck to Miss Louisa Henshaw, daughter of the late Hon. Samuel H—Mr Quartus Clapp, to Miss Cynthia Pierce.

In Springfield, Mr Benjamin W. Childs, jr. to Miss Elizabeth Southworth, of Leicester.

DEATHS.

In Groton, Feb. 3d, William Oliver Prescott, aged 17, son of the Hon. James Prescott, and member of the Sophomore Class, in Harvard University. A short obituary notice of this young gentleman is published in the Centinel, in which his classmates express their sense of his engaging qualities, and bear honorable testimony to his worth of character.

In Portsmouth, Madam Sarah Langdon, relict of Hon. Woodbury Langdon, aged 79.

In Hartford, Mr Stephen Dodge, aged 54.

In Portland, Mr Stephen Hodgkins, aged 49.

In Portsmouth, Mrs Mary Ayers, aged 89.

In Marblehead, Mrs Elizabeth Quiner, widow of the late Capt. Peter Q. aged 85.

In New York, suddenly, of apoplexy, Alexander W. Macomb, late of the U. S. aged 29.

In Grenalvy, U. C. Allan M'Donald, Esq. aged 79, the last survivor of a party of about 300 Highland emigrants whom he headed, and with whom he sailed from Greenock in the summer of 1784 for Quebec.—After a passage of seventeen weeks, they were driven by stress of weather into Philadelphia. Though assailed by offers which were sufficiently advantageous to induce them to settle in the United States, Mr M'Donald's influence over them so prevailed, that not an individual remained behind, or departed from his allegiance.

The New York City Inspector reports the death of 97 persons for the week ending on Saturday the 3d inst. viz.—22 men, 25 women, 30 boys, and 20 girls, small pox, 8.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15,548 French Nouns may be learned in a few hours. Price 16 cents.

SELECT HYMNS.

JUST published, at this office, a selection of HYMNS for Public Worship, from various authors, in Metres not found in Watts' Book of Psalms or Hymns, and on Subjects and Occasions not noticed in that work;—with a few on various subjects and different metres. Designed to be used in connexion with, and as a supplement to Watts'. [72 pages, stitched—92 hymns.] A cheap work of this kind has been long wanted, in Societies where Watts' has been long used, and where, from the expense attending it, a change has not been made. In this collection all the metres contained in the modern collections of music have been introduced.

Price, $10 per 100, to Societies. F17.

VALUABLE BOOKS

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols, and 12 1-2 cts for the Essay on Romance Writing, if the copies in boards exchanged should not contain that article. Feb. 17.

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

DR CHANNING'S SERMON.

FOR sale, at 81, Washington-street. Dr Channing's late Dedication Sermon at New York. Feb 10

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

MR SULLIVAN'S REMARKS.

JUST Received. "*Remarks on a Sermon,*" published by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

WRIGHT'S LIFE AND LABORS.

WRIGHT'S MISSIONARY LIFE, &c. A few copies of a review of the Missionary life and labors of the Rev. Richard Wright, the celebrated English Unitarian Missionary—written by himself, may be obtained at the Office of the Christian Register.

It is an English edition of this work that is now advertised, and it is offered at one dollar per copy. The proceeds of the sale belong to Mr Wright, whose labors, travels and exposures in the cause of liberal Christianity have impaired his constitution, and left him no leisnre for accumulating this worlds goods. Feb 10

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 5.

CONTENTS.

REVIEW

Adventures of a French Serjeant—Alexander on the Canon of the Old and New Testaments—Jicotencal—Carter's essays on popular education

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

Wyoming—Weep not for the Youthful Dead.

CRITICAL NOTICES.

Davis's Edition of Morton's New England's Memorial. Mitchill's Discourse on the Character and Services of Thomas Jefferson. The Populous Village; a Poem. Continental Adventures; a Novel. Cornelius Nepos. Northern Regions, Diary of an Ennuyee.

INTELLIGENCE.

Extract from his Log-book, furnished by a gentlemam of Salem, Mass. Turkish Anecdote. St Augustine. Leipsic Fair. Ancient Sepulture.—Schools of Mutual Instruction in Denmark. Deaf and Dumb in the Canton of Vaud. Adhesion of Glue. Burmese Cannon. Transmutation of Metals. Natural History. List of New Publications Feb.

AGENTS

FOR THE CHRISTIAN REGISTER.

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Daniel Reed, *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Andrews, jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—Palmer Morey, *Walpole.*—W. Brown, Esq. *Plymouth.*—J. R. Buffum, *Salem.*—Rev. E. S. Goodwin, *Sandwich.*—A. G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.*—D. C. Hodges, Esq. *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

MAINE. E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby *Eastport.*

NEW YORK. Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

PENNSYLVANIA, R. H. Small, *Philadelphia.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.*

POETRY.

REMEMBER ME.

Best of blessings bless thee!
Best of joys caress thee!
Yet still remember me!
When the hours beguiling
Friends are round thee smiling,
Oh, then remember me!

Or when light is flying,
And thy breast is sighing,
O'er Hope's flow'rets dying,
That had bloomed for thee—
When the sigh is wringing,
And the tear is springing,
Oh, then remember me!

When thy knee is bending,
And thy prayer ascending,
Oh, then remember me!
When to thee are given,
Joys that seem of heaven,
Oh, then remember me!

While that sacred feeling,
Through thy bosom stealing,
Opens heaven—revealing
Things no eye may see;—
When thy home seems nearest,
And thy Saviour dearest,
Oh, then remember me!

While a joy is glowing,
While a tear is flowing,
I *must* remember thee;
Joy will be the sweeter,
Wo will be the fleeter,
While I remember thee;

Life is quickly burning;
Dust to dust returning,
In the house of mourning,
Hidden soon will be;
But when death's cold billow,
Washes o'er my pillow,
Still I 'll remember thee.

London Spirit and Manners of the Age.

BIOGRAPHY.

We select the following paragraphs from Mr Wirt's Discourse "on the lives and characters of Jefferson and Adams." Of Mr Adams, he says,—

"The flame thus given to his enthusiasm was never permitted to subside. The breach between the two countries grew wider and wider, until, from being an excited spectator, he soon became a vigorous and most efficient actor. In his thirtieth year, he gave to his country that powerful work, 'The Dissertation on the Canon and Federal Law.' It is but to read those extracts from this work, which have been recently diffused among us from the north, to see that it was not limited in its purpose to the specific questions which had then arisen. The discussion travels far beyond these questions, and bears all the marks of a profound and comprehensive design, to prepare the country for a separation from Great Britain. It is a review of the whole system of the British institutions, and a most powerful assault upon the heresies, civil and religious, which constituted the outposts of that system. Besides the solid instruction which it conveys on the true theory of government, and the deep and impressive exhortation with which it urges the necessity of correct information to the people, it seems to have been the leading object of the work to disenchant his countrymen of that reverence for the institutions of the parent country which still lingered around their hearts, and to teach them to look upon these institutions, not only with indifference, but with aversion and contempt. Hence those burning sarcasms which he flings into every story of the citadel, until the whole edifice is wrapped in flames. It is, indeed, a work eminently fitted for the speedy regeneration of the country. The whole tone of the essay is so raised and bold, that it sounds like a trumpet calling to arms. And the haughty defiance which he hurls into the face of the opposers of his country, is so brave and uncompromising, as to leave no doubt that, whatever might be the temper of the rest of the community, the author had already laid *his* hand upon the altar, and sworn that his country should be free.

"All the fire, however, was tempered with judgment, and guided by the keenest and most discriminating sagacity; and if his character was marked with the stubborn firmness of the Pilgrim, it was because he was supported by the Pilgrims' conscious integrity. Another incident soon occurred to place these qualities in high relief. In the progress of the quarrel, Great Britain had quartered an army in Boston to supply the place of argument, and enforce that submission which she could not command. The immediate consequence was collision and affray between the soldiers and the citizens; and, in one of those affrays, on the 5th of November, 1770, the British Captain Preston gave the fatal order to fire! Several were killed, and many more were wounded. It is easy to imagine the storm that instantly arose. The infuriated populace were, with great difficulty, restrained by the leading men of the town, from sating their vengeance upon the spot. Disappointed of this, they were loud and even frantic in their cry for vengeance of law. Yet there was no murder in the case; for, in this instance it happened that they were themselves the assailants. Preston was arrested for trial; and Mr Adams then standing in the van of the profession, as well as that of the patriots, was called upon to undertake his defence.—How was he to act? It is easy to know how a little time-serving politician, or even a man of ordinary firmness, would have acted; the one would have thrown himself on the popular current, and the other would have been swept along by it, and joined in the public cry for the victim. But Adams belonged to a higher order of character. He was formed not only to impel and guide the torrent, but to head that torrent too, when it had taken a wrong direction, and 'to roll it back upon its source.' He was determined that the world should distinguish between a petty commotion of angry spirits, and the noble stand made by an enlightened nation in a just and noble cause. He was resolved that the pure and elevated cause should not be soiled and debased by an act of individual injustice. He undertook the defence, supported by his younger, but distinguished associate, Josiah Quincy; and, far from flattering the angry passions around him, he called upon the jury, in their presence, '*to be deaf, deaf as adders, to the clamor of the populace;*' and they were so. To their honor, a jury drawn from the excited people of Boston, acquitted the prisoner; and to their equal honor, that very populace, instead of resenting the language and conduct of his advocate, loaded him immediately with additional proofs of their confidence.'

"The successful warrior, who has desolated whole empires for his own aggrandizement, the successful usurper of his country's rights and liberties, may have their hours of swelling pride, in which they may look back with a barbarous joy upon the triumph of their talents, and feast upon the adulation of the sycophants that surrounded them; but, night and silence come, and conscience takes her turn. The bloody field rises upon the startled imagination. The shades of the slaughtered innocent stalk, in terrific procession, before the couch. The agonizing cry of countless widows and orphans invades the ear. The bloody dagger of the assassin plays, in airy terror, before the vision. Violated liberty lifts her avenging lance; and a down-trodden nation rises before them in all the majesty of its wrath. What, what are the hours of a splendid wretch like this, compared with those that shed their poppies and their roses upon the pillows of our peaceful and virtuous patriots! Every night bringing to them the balm and health of repose, and every morning offering to them 'their history in a nation's eyes!' This, this it is to be greatly virtuous; and be this the only ambition that shall ever touch an American bosom!" * * * * * *

The following are Mr Wirt's remarks in relation to the remarkable coincidence of the deaths of these distinguished men.

"Philosophy, recovered of her surprise, may effect to treat the coincidence of their deaths as fortuitious. But philosophy herself was mute, at the moment, under the pressure of the feeling that these illustrious men had rather been translated, than had died. It is in vain to tell us that men die by thousands every day in the year, all over the world. The wonder is not that two men have died on the same day, but that two such men, after having performed so many and such splendid services in the cause of liberty—after the multitude of other coincidences which seemed to have linked their destinies together—after having lived so long together, the objects of their country's joint veneration—after having been spared to witness the great triumph of their toils at home, and looked together from Pisgah's top on the sublime effect of that grand impulse which they had given to the same glorious cause through the world, should, on the fiftieth anniversary of the day on which they had ushered that cause into light, be both caught up to heaven together, in the midst of their raptures!"

EDUCATION.

The subject of Education daily attracts more and more the attention of the community. A very sensible, and highly interesting pamphlet has been published, entitled, "Essays on Popular Education," &c. by James G. Carter. From the second essay on the influence of Early Education, we have the following very just remarks on the *education of example.*

"The education which we receive from the society in which live, is partly beyond, and partly within our own control. The influence of it is much more important to us, than we commonly suppose. Indeed, it makes up far the greater part of our characters in manhood. We begin to feel its power at birth, and continue to feel it till death. How, think you, would a christian teacher succeed in making a good christian character of a pupil, if that pupil were surrounded from its cradle by Mussulmen only, and saw and heard nothing, but what came from them, save the solitary lectures of his instructer? This view of the subject will enable us, in some degree, to estimate the extent of the influence of the education of example. Precepts never can, essentially, counteract the influence of examples; but the latter may and often do, as our daily observations teach us, counteract the influence of the former. It is not the instructions of the mother, though she next has the greatest influence, it is not the maxims of the schoolmaster, though he were wise as Socrates, it is not the sermons and the exhortations of the pious minister, though he were a perfect saint, which form the character of the man in any country or in any age. The examples of the society in which he grows up, these form his character, and make him what he is when matured in manhood.

"If then it is by the power of the examples which we see, more than by the influence of any and of all other means together, that our characters are what they are in manhood; if it depends upon these, whether we become Pagan, Mahometan, or Christian; if it depends upon these, whether we grow up men of principle, or men without principle; men discharging all our duties to God, our neighbor, and ourselves, or men neglecting and despising them all; it would seem to be a matter of some consequence that the subject have a little consideration in this aspect of it. It ought to arrest the attention of every man, who is interested in the happiness of his fellow men, of every one who is interested in the character, condition and prospects of this country, and above all, of every parent, who is interested in the formation of that character of his children, which is to abide by them here, and upon which depends their destiny hereafter.

"Although we cannot control the examples which may be set before us, we may in a great degree, control those, which we set before others, who will never fail to follow them. And, if my readers will indulge me in a little more preaching, there is no responsibility, which rests upon us, as parents loving our children, as potriots loving our country, as philanthropists loving mankind, or as rational and immortal beings ardoring our creator, more solemn to us or important to society, than that of yielding our influence, whatever it may be, for the improvement and the advancement of the rising generation. Let the path of virtue be cleared of the asperities with which the ignorance and the wiles of men have obstructed it, and let it be illumined by the bright and steady example of *all*, whom children from their infancy most love and respect; and there need be no fear but it will be followed by many, who are now allured or driven from it. Though parents may look with occasional concern upon the gambols of their little ones by the side of the way, they may be assured that they will always be within call. And when the exuberance of their life and spirits have subsided and less embarrassed reason succeeds, they will be ready to take up the undeviating course of their fathers and turn as anxious an eye upon those who may come after them.

"But he who has corrupted one youth whose examples will again corrupt other youths and so forward, the moral taint spreading wider and wider at each remove from its original source, while society continues its organization, has inflicted an evil on an individual, which he can never repair; he has injured society in a manner, which he can never hope to remedy, though he should set over against it a whole life of good instructions; he has fixed a deep stain upon the character of the community, which he can never wipe out; and he has destroyed, as far as his influence could destroy, capacities for happiness, which emanate only from the goodness of God.

"If such then be the influence of the state of society, in which we grow up, on our character; and if such will be that of the society, which we constitute and must transmit to posterity, on their characters; it is important, that those, who contribute more than others to give a form to that society, whose larger acquirements and stronger powers, whether of good or evil, go far to stamp with glory or with infamy the character of their age, should consider well, whether they do not counteract, by the instruction of their example what they take so much pains to inculcate, by their precepts. And if they do, though they should cheat posterity into a belief that they have been their greatest benefactors, they may rest assured that they have entailed upon them their greatest curses."

"She has finished her education," said my friend. Finished her education! said I—just as though a young lady's education was a stocking, or rather a bonnet, and now it was to be placed in the band-box, to be displayed to visiters, and worn only on set occasions. Mr Editor, I protest against the doing up and finishing off a young lady's education with her teens—just at that time, when she begins, if she ever does begin, to *think*. A young man has just acquired at one-and-twenty, the elements of education, and is prepared to study advantageously according to his own discretion; but a young lady has done—finished—the circle of her sciences is complete; and she is ready for any station in life, that may be thrown in her way. Now why, in the name of common sense, may not a woman *think;* and if she may think; why may she not study, and acquire profitable food for thought.

There is a lady, of whom I have some knowledge, that "*finished her education,*" by leaving peculiarly good advantages at an early age. She is now a wife and mother of six children. She plays well upon the Piano—sings sweetly—dances elegantly—is very polite, &c. &c.—but her husband must, and actually does put all the children to bed, and takes the care of them through the night; and as for her table—the bread is execrable, to one that has ever visited his grand-mother's pantry; and her coffee—O! her coffee! it would cost her head, if the very scent of it reached the Grand Turk's palace—and yet the lady has a "*finished education.*"—*Ver. Chron.*

MISCELLANY.

Engraving on steel. At the Conversazione at the Royal Institution on Friday evening, the 17th of May, the members and their friends were entertained by a description of the process for preparing steel plates for engraving upon, by Mr Turrell. Specimens of the plates in different states were exhibited, and also some of the rollers which Perkins uses for transferring and multiplying the power of production from a single engraving. To render a steel plate soft, and capable of being cut by the engraver, it is covered with powdered iron ore, of the species called red hœmatite, and exposed to heat in a close box; this process abstracts a portion of carbon from the surface of the steel and diminishes its cohesive power. After the engraving is made, the carbon is restored by heating the plates in a close vessel, in contact with animal matters.—*News of Literature.*

The fair quakers,—They are certainly a dangerous sect. There is more peril to be encountered beneath one of their coal-box drab bonnets, than in all the eyes that ever shone through artificial flowers. That coquetish simplicity of dress, its perfect neatness, so emblematic of purity, that latent smile just sufficient to dimple the cheek without uttering a sound, and above all, the snow-white stocking fitted exactly to the foot that cannot be conceiled, have a witchery about them, which we are sure never entered into the contemplation of the good and honest Penn.—*London Review.*

Modesty. It was a question who had spoken in the happiest manner of modesty. A French author calls it the shadow of a noble mind. St Bernard styles it the jewel of manners, the sister of chastity, the guardian of reputation, the portion all purity. Diogenes was a cynic philosopher, and, therefore may be supposed to express himself coarsely; but what description can be more delicate, than when he called a blush *the color of virtue?*

American Statistics. The whole number of people in the United States, by the last census, is nine millions, six hundred and twenty-nine thousand. Of this number it is stated that two millions and sixty-five thousand are engaged in agriculture, three hundred and forty-nine thousand in manufactures, and seventy-two thousand in commerce. Only the efficient or laboring persons in each class appear to have been enumerated. Add the women, the children, and the invalids, and there will be found to be about eight millions in the agricultural class, two hundred thousand in the commercial, and one million, and three hundred thousand in the manufacturing. In England, the agricultural class does not exceed one third of the whole population. This one third is not only sufficient to produce bread stuffs and provisions enough for themselves and the other two thirds, but also to produce enough wool for all the extensive woollen factories in the kingdom, with the exception of a small quantity of fine quality. The wool produced amounts annually to twenty eight millions of dollars in value. Four fifths of our nation are employed to produce the same effects that follow from the labors of one third of the British nation.—*U. S. Literary Gazette.*

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant even of the existence of these treasures, it may be well to subjoin the opinions entertained of them by the learned.

"Let us turn," says Nathan Drake, "to the manly and majestic diction of Milton, whose prose works, owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and * * * it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."—*An Essay on the Progress and Merits of English Style," by Nathan Drake, author of "Literary Hours," &c.*

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquainted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, a seven-fold chorus of hallelujahs, and harping symphonies.'"

Edinburgh Review, No. 84.

"We close our brief remarks on [Milton's] prose writings, with recommending them to all who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No. 13.*

The work is beautifully printed, on a fine paper, with a new type, at the University Press, and can be furnished to booksellers and others in any part of the United States. Jan 20

*** For sale also at the Office of the *Christian Register*, 81 Washington-st.

NEW PUBLICATION.

THIS DAY published by N. S. SIMPKINS & CO, Court-street, *THE CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY,* No. 1, for January and February.

CONTENTS.

Editorial Address—Address to Christians of different Denominations—New Year's Address—The Bible—Meditation—Public Worship—Spiritual Nature of Christianity—Are you a Christian—Difference of Opinion—True Candor—Nature of Christian Faith—Christ Stilling the Tempest—Winter—Belief in the Bible—Praise.

Extract from the Prospectus.

Notwithstanding the numerous religious publications of the present age, it is thought by many that a work of a more *practical* nature, standing aloof from the area of polemic divinity, may be useful, and indeed is greatly needed. Such a work is contemplated in the present attempt.

It will be the aim of the Christian Visitant strenuously to enforce those great truths, on which Christians are generally agreed. Leaving to other publications the discussion of controversial topics, it is the design of this, to promote the *spirit of practical piety* and of candor, union and love among Christians of different denominations, to prompt them, so far as they *have already attained, to walk by the same rule, to mind the same thing,*—love to God and love to man—a vital belief in Jesus Christ as the Saviour—grateful obedience to his requirements and a faithful imitation of the *example* he hath set us, "that we might follow his steps," to cherish on points of difference, a becoming sense of human fallibility,—a due regard to the rights of conscience,—a deep sense of human accountability—a decided preference of practice to theory; enforcing this great principle, that religion has more to do with the *heart* than the head. In a word, it would press upon the attention a *practical* regard to religion, and aim to convey to the mind such a *deep sense,* such an *impressive* view, of the duties we owe to God, to man, and to ourselves, as may come home to the heart, and influence the life to obedience from christian views and motives.

In addition to original communications, selections will be made, so far as comports with the nature and design of this work, from various religious publications, of different denominations.

Conditions.—The work will be issued once in two months, and contain from 36 to 48 pages duodecimo, price to subscribers $1 per year, payable in advance, or $1 50 at the end of the year, after which, should encouragement be given, it may appear monthly.

Subscriptions received at *Hilliard, Gray & Co. Lincoln & Edmands,* and at the publishers, at which places the work may now be had. Jan 25.

JUST PUBLISHED

AND for sale by *T. BEDLINGTON,* 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown,* Charlestown, in the square, and by *Hilliard, Gray & Crocker; & Brewster; Eben Davis;* and the booksellers generally. Jan 27

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association*, will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

HYMNS.

THE Hymns used in Purchase-street Church, may be obtained at 81, Washington-street; in sheets to be bound in any style the purchaser may wish. Dec 23

CHRISTIAN EXAMINER.

THIS day published, "The Christian Examiner and Theological Review for November and December; Vol. III. No. VI.

CONTENTS.

Miscellany. Fourth Letter on Missions an Unitarian Resources. The nature and necessity of holiness.

Collections. Death and sleep. The guilty conscience.

Poetry, Seasons of prayer. To C. with a lock of his mother's hair.

Review. Art. XIII. Memoirs and poetical remains of the late Jane Taylor. By Isaac Taylor. Art. XIV. Address on Church Music. By Lowell Mason. Art. XV. The Protestant Review.

Notices of recent publications. Huntoon's Dedication Sermon. Worcester's epitome of Geography. Robinson's Sermon and Sullivan's remarks.

Intelligence. Unitarian Chapels in England, Wales, and Scotland. Unitarianism in New York. Installation at Groton. Congregational Socieiy in Purchase Street. Society for the promotion of Christianity in India. Letter from Mr Adam on Unitarianism in India. Ordination at Walpole. Church in Higginson Square, Salem. Massachusetts Peace Society. South's Sermons. Sunday evening Lectures.

Obituary—New Publications—Notice to readers. jan 3.